

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW.—Editor.

THE PREACHER.

ORIGINAL SERMON.

BY REV. WILLIAM I. REESE.

No. 1.

TEXT.—"For when we were without strength, then Christ died for the ungodly."—Romans 5:6.

It has ever been my object, when called by a sense of duty in the cause of my creation, to discuss a point of doctrine about which the Christian world is divided, to discriminate between men, and their opinions. This cause has appeared to me worthy of our consideration, on account of its being more conciliating in its tendency than the opposite, or perhaps any other which could be devised. Besides, this discrimination is just, and founded upon permanent principles. If this distinction had been generally made, and as generally prevailed, charity would more generally have abounded than it now does.

But in angry, spirited discussions, we often forget our duty to our brethren, and seem to think of little else than to serve the purposes of party, and act as though we meant to carry every castle by storm. This disposition, which has so extensively prevailed in polemicks, I am happy to say, is losing its reputation among all those who will give themselves the trouble to reflect upon its impropriety and evil tendency, in matters of religion, and I cannot but persuade myself, that the time will come, and that it is not far distant, when we shall all be able clearly to discern and distinguish between a man and his sentiments, whether political or religious.

A person, by his malicious conduct, or impious and profane talk, may render himself perfectly unworthy of our notice or attention; but we should never allow our prejudices to rise so high as to condemn, or neglect a man on account of his honest opinions. His opinions, I grant, may be wholly absurd, and unworthy of serious consideration, and beneath our polemical notice. Nevertheless, *they are his opinions*, and he may have formed them in seriousness. Every civil person is entitled to the abilities of life, to say no more; and when we abruptly attack, and rudely treat, the honest sentiments of another, we show ourselves untaught in the first principles of our nature, and better fitted to divide, than to unite mankind.

While I would therefore studiously avoid the evil here noticed, into which so many, to the great detriment of Christianity, have carelessly plunged, I would be equally cautious to guard against a system of commutation and religious bargaining, by which the most consoling sentiments of the Christian Religion have been betrayed into systems unworthy of such an union.

Owing to the almost universal tincture which the human mind has received from the all-absorbing errors which have been amalgamated with the doctrines of Christianity, it has become nearly as necessary to lay bare the mistakes into which mankind have fallen, as to state the truth as it is in Jesus. Because the religious capacity of the mind, like a vessel, may be filled with false impressions, and resist all such as are the results of sober sense and reason. Where this is the case, the mind must be emptied of its contents, by gradually showing the sandy foundation and the injurious effects of religious error—by analyzing the parts, and exhibiting their native and mischievous character. This can be done in a mild and becoming manner, with sufficient deference to the persons we may seek to enlighten, to gain their attention to our reasoning. And when it is seen, that their opinions will not bear the test of candid criticism and rational investigation, they will be prepared for the reception of those which are better. I know, however, that all which is necessary in many cases, is merely to state the truth with evidence to support it, and it will be preferred and adopted. But the instances are very numerous where this course would be unavailing. Besides, there is another advantage arising from contrasting truth and error, at least, on many, especially important subjects, which will generally be allowed sufficient to justify the measure. And that is, believers will be more sensible of the excellence of religious truth, and will be better prepared to speak safely and guardedly in defending their sentiments against the objections which are so often arrayed in opposition to them.

The cause here suggested, I conceive to be necessary in order to do justice to our text, so as fully to enlighten the minds of the hearers respecting it. I beg you will not misapprehend me. The meaning of the apostle is clear, but the public mind is evidently obscured in regard to it, in consequence of the illegitimate service it has been made to render to the cause of darkness and error. Had it not been thus distorted, a simple statement of what it reveals would be the utmost required of me in its elucidation. For it announces an obvious, yet interesting truth, that "in due time, or in the proper season, Christ died for the ungodly." As to the fact expressed, then, all believers in divine revelation agree. But in the circumstances

and consequences attending that fact, there is a wide difference of opinion.

I believe no person who will candidly and attentively peruse the Christian scriptures will say, that our Lord or his apostles ever showed a fondness for Jewish traditions, or pagan mysteries. But, that, on the contrary, they taught what was consistent with nature, with reason and common sense, and rejected the reigning doctrines of their time. But the simple doctrine of the Gospel, after its immediate propagators and defenders were swept off the stage, passed into ruder hands, and less cautious protectors, and consequently fell from its primeval purity. It was soon clothed in a mysterious garb, and made to answer the purposes of Pagans full as well as it had ever served the Christians. Mankind do not sufficiently reflect, that as early as the sixth century almost every trace of the religion of Jesus was wholly buried in mystery and fable, and that this deplorable state of things remained full a thousand years. By this time truth had been slain in the streets, and men, emphatically loved darkness more than light, because their deeds were evil.

Now it was at the end of one thousand years from the period of the total apostacy, that the reformation broke out under Luther, Calvin and others, whose opinions were not very far removed from those of the Church of Rome. Those honest and fearless reformers manfully opposed the corruptions of the Pope, the bishops and the clergy, of the mother church, because their conduct had brought disgrace and ruin upon the Christian profession.—But setting aside the abominations of the Roman pontiffs and their subalterns, our reformers, it appears, did not consider the Catholics far from the truth as to their religious sentiments, yet they cried loudly against their moral enormities, and some of their superstitious rites and Pagan ceremonies. It could not be expected, then that the first steps taken to reform the over-grown abuses of the clergy, could accomplish much, because the public mind was not in a situation suddenly to embrace a new theory. It is therefore natural to suppose, that the first reformers would, for a length of time, carry with them, many of the habits and fragments of the mother church. And it is particularly to be lamented, many of those fragments, which operate against the credibility of the Christian religion, are still retained in most of the churches at the present time; one prominent proof of which will be clearly seen in the sentiment which is almost universally believed to be taught in our text.—And in arriving at the popular theory of our subject, it is always taken for granted.

1. That the whole race of man, by the sin of our first parents, incurred the wrath and hot displeasure of our Maker, and were subjected, without exception, to the horrid doom of irrecoverable ruin, and unending anguish. It is represented, that heaven itself was filled with astonishment at the appalling spectacle of a fallen universe—the skies were hung with gloom, sable as sack-cloth of hair, the frowns of Almighty vengeance lowered with awful aspect over this "death-devoted" ball, and its solitary, sad, and guilty pair, surrounded by a wide and wild waste of untenanted earth—reptiles now received their venom, and serpents hissed their forked tongues of death—the beasts of the mountains, which but a little before, in all the mildness and docility of the lamb, had received their various names at the feet of our first earthly father, now made the forests resound with their roar of rage, and darted with fury across the landscape to extirpate their former lord, vegetation, which had just been given to man for meat, now absorbed the noxious effluvia of a sin-contaminated atmosphere, and minerals were armed with poisonous particles to heighten the miseries, and hasten the dissolution of the race of man—the fallen glories of the once happy and immortal pair, lay in scattered and wild confusion—angels, astonished and amazed, covered their faces with their wings, and disorder ran, like an electric shock through all the hosts of heaven.

2. To heal this horrid breach in the immortal affairs of earth and heaven which none but God could heal, something was immediately necessary. The Father was determined to do nothing, and to accept of nothing without a full satisfaction of his justice which was inflexible and unbending, and man could do nothing, towards meeting the demands of justice. The ocean of love in the bosom of the Eternal became stagnant, and there was no arm to retrieve his spoiled creation. The death warrant of the human family was about to be executed by the unrelenting finger of the offended Creator, and delivered to the tormentor of souls for immediate despatch. Clouds on clouds arose of darkening prospect, cherubim and seraphim stood aghast in double amazement, and man's doom of wretchedness seemed fixed for eternity! Pity appeared only to dwell where pity could not relieve. And just as the fatal die was to be cast, and cast forever, the Son flew to intercept the decisive blow, and said, "Let thy vengeance fall on me, I offer myself as a substitute for man, to suffer in his stead. I will restore thy broken law and meet the demand

of thy justice. I will assume a body of flesh and blood and the form of a servant, and endure the weight of thy wrath and justice, that man may live."

3. This offer was accepted, and the Messiah was reserved as a sacrifice to make his appearance on the earth in 4000 years, and "quench his Father's flaming sword in his own precious blood." All things in heaven were now calm and settled, and man restored to a state of probation.

I believe, that, in the foregoing statements, I have not misrepresented those who hold and propagate the doctrine of a vicarious atonement; at least it was not my intention to do so; but I confess to you, that merely meditating upon, and rehearsing this awful sentiment, which finds no place in my faith, enwraps my frame in chill and fills my mind with horror!

4. According to the above stipulated covenant, between the Father and the Son, at the time of man's transgression, the Anointed made his promise good, and about two thousand years ago, died upon the cross to atone for the sins of the world. Hence, it is said, we are to understand, that Christ died *instead of the ungodly*, by the expression in our text, "for the ungodly." And, that the death to which, by transgression, man was exposed, was endless in its duration.

5. It is farther said, that the death of Christ was a most perfect sacrifice of infinite value, and amply sufficient to atone for the sins of the whole world; to destroy the effects of original sin, and save from punishment for personal transgression.—Now this is evidently setting a value upon the death of our blessed Lord, which the advocates of this doctrine will not carry out in detail, inasmuch as it would amount in its consequences to more than was intended by it. Because, you will perceive, and none can deny, that what is infinite is not only boundless, or without limits in respect to space, but it is also endless in respect to continuance. This is the common, and I believe, the universal definition of infinity. But if we should contend, from the premises that the death of Christ was of infinite value, for its boundless and endless consequences, who could answer or refute the argument? Surely no one. Let us ask, then, does it extend back to the old world, and take in the Antediluvians, and in its progress, the Sodomites, and all the people of the cities of the plain—all the hosts of the Gentiles—Korah, and his rebellious company, together with the thousands of Jews who at different times fell in their wars and in their transgressions? No! it is replied.—

What then? where is the infinite value of the death of Christ, and how is it amply sufficient to atone for the sins of the whole world, if it be not sufficient to touch the cases of the people just mentioned? Here we are answered, the people must believe, before the merit of the sacrifice can be applied. But with all proper deference, I would ask, in the language of an apostle on another occasion, "How could they believe in him of whom they had not heard?" And even admitting, that the sufferings and death of Christ procured a merit or a righteousness which did not before exist for the people, how could his death, or the merits of it affect any one before he died? And farther, if salvation be certain with faith, and impossible, without it, then what effect could a righteousness wrought by the death of Christ, have upon the patriarchs and others who died in, and were saved by faith, before the atoning and meritorious sacrifice was offered? On this ground, faith, not Christ, always has been, is, and ever will be, the saviour of all who believe.

But, in opposition to this result, we know that, very numerous body of Christians attempt to "maintain, that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature."

Now although this sentiment has been very widely advocated, it has been as strenuously argued by the same people, that by the sin of Adam "all men lost communion with God, were under his wrath and curse; and so made liable to all the miseries of this life, to death itself, and the pains of hell forever." In this situation of the human race we find no difference between those who were chosen before the foundation of the world, in Christ, and those who, at the same time, were passed by and ordained to wrath; for now ALL have lost communion with God—all are exposed to the miseries of this life and to temporal death; and ALL, without exception, are, without the atoning death and sacrifice of Christ, made liable to endure the pains of hell forever.

But aside from the speculations peculiar to each sect, we find, that Christians generally, who hold to the popular doctrine of the atonement, agree, in the main point, viz. that the death of Christ was infinitely meritorious, and, that by it alone we may be saved. I take it for granted, that no person, on due reflection, will contend, that there can possibly be an effect without a cause to produce it, and would therefore again, respectfully observe, that if Christ's death, be the only cause of proper merit, true righteousness and salvation, it will be out of the power of scripture or

logic to shew, that there was any salvation before he died, for any being, affected by the fall! During 4000 years, then, there was no deliverer, no efficient displays of mercy, no arm to save! Think then what millions of millions of souls were doomed and consigned to remediless woe before Christ, by the act of his death, laid down the price of redemption! Full two thirds of the time that yet has been since the creation of the world, had passed away with all its events, and all its pain-appointed millions, and still there was no arm to bring salvation! Full thirty years more had sluggishly to roll their turbid waves of sin and death over the sinking heads of an unredeemed world. No miracle was wrought to hasten the period, though millions were yearly dropping below the reach of mercy. The laws of nature were allowed to rule inviolate, at the expense of all the generations of the world, for more than 4000 years! And to make the best of it we possibly can, no provisions were made in the redemption sacrifice for any who were then lost, for they were lost for ever!

If in this awful light we are to contemplate the world and the future condition of all who lived and died before the advent of the Messiah, how can we reconcile the language of our text! that in due time, or in the proper season Christ died for the ungodly. And, that the death to which, by transgression, man was exposed, was endless in its duration.

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It is hardly necessary for me to remind you, that this doctrine and its concomitants constitute the grand cause of all the fanatical excitements with which our country has been inundated. And here I may challenge the world to produce, or cite an instance where a single one has been gotten up by preaching the love of God to sinners.

2. The consequence is, while we believe this sentiment, that we cannot exercise love towards our Maker. We recollect the awful situation in which we were all

placed, and the fatal thread on which an universe of intelligent beings was suspended, over the burning pool, when burning wrath was ready to singe it asunder, and drop us into the abyss of woe forever. In spite of all our efforts we can see no love in our Creator towards us, and hence we find it out of our power to love him. Because it is utterly impossible to love an object which does not appear lovely to us. Thus circumstanced, and thus subjected by our faith, our eyes are turned towards the Messiah, for in him we see a deliverer. And in our salvation, which is wrought by Christ alone, we consider ourselves delivered from the wrath of our Maker. All the merit belongs to Jesus, who voluntarily offered himself a sacrifice to suffer in man's stead, and placate the vengeance of our Father and our God! Now the unavoidable consequence of all this is, that the merciful Author of all our blessings, who so loved the world that he gave his Son to die for it, and to bring life and immortality to light, is cast behind us. We do not, we cannot love him—we cannot worship him in spirit and in truth—we cannot feel grateful to him for any thing he has done for us, for we cannot perceive that he has done any thing to entitle him to our love and gratitude. We are left to believe, that if our Creator had had his own way when our first parents sinned, and if Christ had not stepped between us and the stroke of his wrath, no services or sufferings of ours could ever have obtained the smiles of his favour. True, we may feel overflowing gratitude to Christ, for his labours of love, and this is what every Christian feels. But while we honour the Son we cannot honour the Father who sent him, because we must believe, that the Son volunteered his services, in a case of the greatest importance to us, and of the most urgent necessity; without which we should have been left to perish in our sins. All must perceive, then, that where this theory has its practical tendency, our heavenly Father will be neglected in our religious services. The gift is uprooted in our minds, and the Almighty Giver is forgotten. Or if he is remembered, it is with fearful horror and trembling, for a remembrance of him is associated with the dread catastrophe in which he beheld us without pity, when but for Christ the universe would have been made a heap of ruins.

3. The sentiment of an infinite and vicarious atonement, presupposes infinite demerit in the creature, and naturally discourages and paralyzes every effort to turn from the error of his ways. Dictated by the impressions received in his childhood, he looks upon himself as standing at an infinite distance from his Maker, and cannot persuade his mind, that he can approach him. He has lost every thing, and has no strength of resolution to return to God. He sees, or thinks he sees, a mountain of infinite guilt lying before him which must be removed before he can proceed a single step, and he is already convinced he cannot remove it himself. On this ground, he conceives repentence to be impossible, and despair must ever dwell where hope cannot enter. But

4. The sacred scriptures are distorted in attempting to maintain the sentiment we have been reviewing, and they have been made to speak language which the holy spirit never dictated. Every thing dear to earth and heaven is subjected to eternal hazard, and during 4000 years the tender mercies of God and the revelations of his truth, seem to have been designed to answer no important purposes. Vain have been the attempts of the most accomplished critics in the schools of popular theology, for the last fifty years, to maintain their cause with honor to themselves. During this period, too, more talent and erudition have graced the altar than at any former one, and the greatest efforts have been put forth to establish by scripture and argument the fallen glories of the church, but all to no purpose. Scripture begins to be understood, and where the Bible is understandingly read, the sentiment it reveals will be cordially embraced.

5. I am, and have been persuaded, for years, that nothing has tended more powerfully to extend the cause of infidelity, and lead to an open rejection of the holy scriptures, than the single article of a vicarious atonement, and the manner of defending it. I repeat here, I do not charge the abettors of this sentiment with designingly promoting infidelity, for I believe it is the furthest possible from their hearts. But I think I do not err when I impute this tendency to the sentiment itself. True, it may justly be said men are culpable for not examining the sacred volume for themselves, instead of receiving the *ipse dixit* of others on the subject. If this were done with deliberate fairness and candor, it would always result, I have no doubt, in the full conviction of its truth and high importance. And it is to be lamented, that this work should be neglected in any instance whatever. But I can content myself with the full persuasion, that if it had not been for the enormities of faith and practice which have prevailed in the professed Christian Church for centuries, we should meet with no rational beings but who could rejoice with us in the same hope of everlasting life.

But in our own privileged country, we can enumerate six or seven numerous and generally respectable denominations who professedly believe and defend the theory of vicarious atonement. And in two or at the most, perhaps, three, of these denominations, were found most of the talent and erudition of the country, until within the last thirty or forty years. It is undeniable, that this circumstance is naturally calculated to operate with many persons, who, on taking it in the first place for granted, that the sentiment was taught in the Bible, read it with the full expectation of finding it there, and then re-

ject the whole. But within the last half century, the throne of the darkness of this world has been shaken with the power of divine truth, and minds long held in vassalage under its dread dominion are now emerging to the light and liberty of truth; and many who had rejected the scriptures thro' a misconception of them, have embraced with the whole heart the intelligence they reveal, and rejoiced in the consolations of the Gospel of their salvation.

The natural influence of religious truth is to make man wiser and better. This purpose is explicitly avowed, in the record that God hath given of his Son, and this was the object of his indefatigable labors of virtue, and wisdom, and benevolence while on earth. All his holy precepts and examples are directed to this end, and their sanctifying tendency is seen in the conduct of all who truly love their Saviour. We profess to have passed a moral resurrection, and to have arisen to spiritual life in the faith of the Gospel of the Redeemer. May we be careful so to let our light shine, that others seeing our good works may glorify our Father who is in heaven.

THE INTELLIGENCE.

"And Truth diffuse her radiance from the Press."

GARDNER, FRIDAY, MARCH 5, 1830.

TO OUR PATRONS.

Our prompt paying subscribers and agents will, we trust, once more excuse the publishers for calling the attention of those who are in arrears, to the subject of settlements. It is now nearly six months since the *present* firm was established and that circumstance was presented as an urgent reason for requiring payment of all in arrears. That call, we regret the necessity for saying it, has been but little regarded, a large majority of those that are in arrears, still remaining so. As it was supposed that those who had not paid up, would be aware of that fact without any bill being sent to them, none were sent, except in a few cases, and it was hoped that each one, whether he received a bill or not, would consider the call as addressed to himself and perceive the necessity of attending to it. The neglect which the requests of the publishers have experienced, is a source of great inconvenience and perplexity to them, and they—particularly the senior publisher—feel constrained to appeal to the sense of justice, possessed as they truly by all their patrons, for a speedy adjustment of arrears. Hitherto the publishers have solicited a compliance with their requests as a *favor*, having ever been desirous to avoid *urging* it as a *right*. This course they still wish to pursue, and any departure from it will be made with great reluctance. Once more then, those subscribers and agents who are in arrears, especially those whose arrears are of more than six months standing, are requested to remit the amount due immediately. When the exact amount due is not known, let a sum sufficiently large to cover the supposed amount be sent, and if there be any surplus it will be duly credited as advance pay. Agents who have received payments not yet accounted for by them, are requested to do it as soon as possible. We again repeat, that any payments may be sent by *mail* at our risk, provided the postage be paid by those who send.

As these public dues are quite as disagreeable to the blithers as they can possibly be to any subscriber, & hoped that the necessity which compels them to the measure, will be considered a sufficient apology.

THE MODERN HISTORY OF UNIVERSALISM, FROM THE ERA OF THE REFORMATION TO THE PRESENT TIME. BY THOMAS WHITTEMORE, PASTOR OF THE FIRST UNIVERSALIST SOCIETY IN CAMBRIDGE, MASS."

It gives us peculiar pleasure to introduce this work to the consideration of our readers and the public.—The want of a full and faithful history of our sentiments from the apostolic age has long been felt in our denomination, not only that we might hold a just and generous fellowship with the master spirits of former ages who amidst the darkness and tyranny of the times dared to think for themselves and avow their sentiments, but that others might see that the doctrine of Universal salvation is no new fangled notion—the offspring of modern scepticism. "So seriously was this want realized, that sixteen years ago the General Convention, in Session at Rockingham, Vt. appointed a Committee to prepare a History of Universalism. From year to year this committee, which underwent some changes within the time, reported no progress, and the work seems at last to have been entirely abandoned. It may be well, we think, that the History was not prepared at that time. In those days the means of information as to the state of Universalism in former ages, were not so full as they now are, and consequently, it may be doubted, whether a History prepared then and under the circumstances of the order as they then existed, would have been in all respects, satisfactory. The time however has since arrived, and the proper persons for preparing the History have arisen. Too many thanks cannot be given to Rev. H. Ballou 2d and Rev. Thomas Whittemore, for having engaged in this desirable and arduous work. After years of laborious examination, a volume from each, one embracing the Ancient, and the other the Modern History of Universalism, has been presented to our religious denomination and the public. Mr. Ballou's furnishes a History of our doctrine from the Apostolic age to the Era of the Reformation: Mr. Whittemore's from that period to the present day. Several times before now we have taken occasion to recommend the former volume, and therefore, there is no necessity of our speaking of it more particularly at present. Suffice it to say, it is a work which will endure for ages.

Mr. Whittemore commences by tracing the existence of Universalism amongst the Anabaptists of Germany and the neighboring countries in the time of the Reformation. By various references to ancient works, he makes it appear indisputable, that this doctrine was embraced by many of the most distinguished divines in several of the Anabaptist sects. After giving an account of Universalism as it existed amongst the Libertines, (a sect that must not be judged of according to the present meaning of that word) Menonists, &c. on the continent, he passes into England and devotes a considerable part of his work to the rise and progress of Universalism in that country. Here the work contains necessarily much of general English ecclesiastic history and is particularly instructive and interesting.—But Universalists, in that age, did not exist as a distinct sect. Believers were multiplied amongst the numberless denominations that arose—but how extensively it is not possible to say with much exactness.—In tracing, therefore, the history of Universalism in England, it was impossible to do much more than to give an account of some of the most distinguished divines and eminent professors who either admitted or defended this doctrine. Consequently much of the bo-

dy of the work is taken up with short biographical sketches of prominent men who embraced our doctrine, and making extracts, in proof of their sentiments, from their works. Though this part of our author's labors may not properly be called a "History," it is exceedingly valuable. It shows by abundant and satisfactory evidence, what the religious world seems not to have been generally aware of,—that many of the names of the most distinguished divines and philosophers which have come down to us with the greatest claims to reverence, were, either by allowing or defending the doctrine, Universalists,—among whom are Winstanley, Earbury, Coffin, Jeremy White, Dr. More, Abp. Tillotson, Dr. Burnet, Whiston, Dr. Cheyne, Chevalier Ramsay, Wm. Law, Somme Jenyns, Robert Robinson, Sir Isaac Newton, Bp. Newton, Dr. Paley, Littom, &c. He adduces evidence also to show, that Dr. Watts, Dr. Doddridge, Dr. Edward Young and some others, had doubts as to the truth of the doctrine of endless misery, if indeed they did not secretly believe in the final Restoration of all men to holiness and bliss,—a conclusion in their favor which some of their latest writings might very naturally induce us to adopt.

In the seventh chapter, our historian gives us the history of Universalists in England, as a distinct sect—bringing it down to the present time.

Our author also travels a second time into Germany, into Holland, Switzerland, France, Prussia, Italy, Ireland, and Scotland, finding materials for his work in all these countries.

Having completed his history of our doctrine in Europe, in the course of which many interesting facts in relation to the rise and spread of Universalism and the persecutions suffered by its advocates on that continent, are narrated, Mr. W. comes into the United States and gives a full and particular history of this doctrine in the Union at large and each State particularly down to the present time.

We have not time, nor are we now prepared for the labor of following our author through his excellent work. The most we can do is to give a rapid glance at the general subject. Our readers, we trust, will soon put themselves in possession of the work and examining it for themselves. We assure them it is a stirring production—and one from which they will derive much instruction.

It is written in a strong but correct style; and for candor and impartiality could not be excelled. If we have any fault to find with the work, it is that the chapters as they follow each other could not have been arranged more with reference to the regular succession of time. This, however, we suppose would have been difficult if not impracticable. We think that if the author had inserted the dates to which he alludes in the several chapters, on the margin of the pages, he might have assisted the reader considerably in his desire to keep along with the periods in which the facts brought to view occurred. We found ourselves somewhat confused for the want of some such references—others of clearer memory may not meet with the same difficulty.

The price of the work is \$1.20 bound, \$1.00 in boards. —

METHODIST SCHOOL IN READFIELD.

In our remarks on the proceedings of the Legislature last week, it was mentioned, that the Maine Wesleyan Seminary in Readfield had applied to that body for a donation from the State. Since that time we have seen the published Reports of the Trustees and of the General Agent in which the peculiar and unrivaled merits of this school are modestly set forth, and reasons urged why the State or the public should give it the trifling sum of ten thousand dollars. We suppose the claims of this institution to the patronage of the State will be urged on the ground that it is not a sectarian institution. Let not the public be deceived on this point. We believe it is sectarian to the very core—else why did the *Methodists* establish it? why do the *Methodists* manifest so much concern in its prosperity? why is it called the Maine *Wesleyan* Seminary? why is it under the control of the *Methodist* clergy exclusively, or the clergy and laity united? why are all its instructors *Methodists*? Do such things happen where there is *nothing sectarian* in the design? It is true that boys and girls of all sects may go there and study and work; but while there, are there no efforts made to draw them into the ranks of Methodism? The plea of its not being sectarian, we regard as idle, and not so much idle as deceitful. If it is not, let the questions above be answered consistently with the denial. We have already more literary institutions than are called for by the public wants. For the Maine *Wesleyan* Seminary, there was no more need than for the fifth or even tenth wheel of a coach. But the *Methodists*, noticing how their orthodox neighbors got along, were anxious to build up an establishment for their benefit, and having established it and now professing that it is not sectarian, they call on Maine to fill up its treasury! The *Methodists* in this State have no men who are competent to have the charge of an institution of much claims to *literary* eminence.

It gives us peculiar pleasure to introduce this work to the consideration of our readers and the public.—The want of a full and faithful history of our sentiments from the apostolic age has long been felt in our denomination, not only that we might hold a just and generous fellowship with the master spirits of former ages who amidst the darkness and tyranny of the times dared to think for themselves and avow their sentiments, but that others might see that the doctrine of Universal salvation is no new fangled notion—the offspring of modern scepticism. "So seriously was this want realized, that sixteen years ago the General Convention, in Session at Rockingham, Vt. appointed a Committee to prepare a History of Universalism. From year to year this committee, which underwent some changes within the time, reported no progress, and the work seems at last to have been entirely abandoned. It may be well, we think, that the History was not prepared at that time. In those days the means of information as to the state of Universalism in former ages, were not so full as they now are, and consequently, it may be doubted, whether a History prepared then and under the circumstances of the order as they then existed, would have been in all respects, satisfactory. The time however has since arrived, and the proper persons for preparing the History have arisen. Too many thanks cannot be given to Rev. H. Ballou 2d and Rev. Thomas Whittemore, for having engaged in this desirable and arduous work. After years of laborious examination, a volume from each, one embracing the Ancient, and the other the Modern History of Universalism, has been presented to our religious denomination and the public. Mr. Ballou's furnishes a History of our doctrine from the Apostolic age to the Era of the Reformation: Mr. Whittemore's from that period to the present day. Several times before now we have taken occasion to recommend the former volume, and therefore, there is no necessity of our speaking of it more particularly at present. Suffice it to say, it is a work which will endure for ages.

Mr. Whittemore commences by tracing the existence of Universalism amongst the Anabaptists of Germany and the neighboring countries in the time of the Reformation. By various references to ancient works, he makes it appear indisputable, that this doctrine was embraced by many of the most distinguished divines in several of the Anabaptist sects. After giving an account of Universalism as it existed amongst the Libertines, (a sect that must not be judged of according to the present meaning of that word) Menonists, &c. on the continent, he passes into England and devotes a considerable part of his work to the rise and progress of Universalism in that country. Here the work contains necessarily much of general English ecclesiastic history and is particularly instructive and interesting.—But Universalists, in that age, did not exist as a distinct sect. Believers were multiplied amongst the numberless denominations that arose—but how extensively it is not possible to say with much exactness.—In tracing, therefore, the history of Universalism in England, it was impossible to do much more than to give an account of some of the most distinguished divines and eminent professors who either admitted or defended this doctrine. Consequently much of the bo-

dy of the work is taken up with short biographical sketches of prominent men who embraced our doctrine, and making extracts, in proof of their sentiments, from their works. Though this part of our author's labors may not properly be called a "History," it is exceedingly valuable. It shows by abundant and satisfactory evidence, what the religious world seems not to have been generally aware of,—that many of the names of the most distinguished divines and philosophers which have come down to us with the greatest claims to reverence, were, either by allowing or defending the doctrine, Universalists,—among whom are Winstanley, Earbury, Coffin, Jeremy White, Dr. More, Abp. Tillotson, Dr. Burnet, Whiston, Dr. Cheyne, Chevalier Ramsay, Wm. Law, Somme Jenyns, Robert Robinson, Sir Isaac Newton, Bp. Newton, Dr. Paley, Littom, &c. He adduces evidence also to show, that Dr. Watts, Dr. Doddridge, Dr. Edward Young and some others, had doubts as to the truth of the doctrine of endless misery, if indeed they did not secretly believe in the final Restoration of all men to holiness and bliss,—a conclusion in their favor which some of their latest writings might very naturally induce us to adopt.

So successful indeed have the enemies of Universalism been in circulating the idea that we have no churches, that it has been difficult, on some occasions, to remove the impression, and convince the really ignorant that we do have churches where the Lord's Supper is administered.

The influence of churches is also favorable on all who are not fully convinced of the impartial grace of God; and many such there are in every place where the doctrine is preached or prevails—some who see the promises, but suppose the law is against them; others who have discovered the absurdities of other systems, and have not fully examined this; and those, our youth, who have not yet examined any system for themselves, but are in doubt from the multiplicity and diversity of opinions which prevail. On all these a church would have a salutary effect, by presenting something permanent on which the mind can rest, a sort of centre to which they might converge; and which, if faithful in duty, would exhibit a standard proper for them to follow.

In a former communication I advocated the formation of Societies of United Christian Friends. Such associations, by introducing the communion of the Lord's Supper (and the ceremony of baptism, if desired) might become Christian Churches. The articles then introduced as a draft of a constitution, contain the substance of my views in relation to creeds or confessions of faith necessary for a church of Christ. Holding the protestant doctrine that the *Scriptures* are the only rule of faith, we would not bind down others to any standard not found therein; but would feel satisfied with the confession made to Philip by the Ethiopian, provided the sincerity of this profession be shown forth by works of obedience.

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The only objections which I have heard urged against the formation of Churches in our order, are these: 1. That they serve to make a distinction without a difference; that as there are some who are conscientiously opposed to joining a church, and as a person may be as faithful in his duties to others (which are the only duties we have any right to require of another) without being a church member, the joining of a church has a tendency to make a person self-righteous, causing him to believe that he is better than others equally as good as himself. 2. That churches make hypocrites, by inducing people to join them without being Christians. 3. That introducing churches into our order is following the example of other denominations, by which they have enslaved mankind, and done great mischief in the world.

As we have no fear that the *evening* will come forward where there are no objections to the formation of Churches, and as they are not worthy to appear. We have seen the experiment fully tried; and they do not come. The reason why other sects are troubled with bad members, is the very means they take to exclude them. So soon as there is manifested a determination, that none shall be admitted but those that are worthy, it is natural to many to desire to enter; and it becomes an object in his view, that he may enjoy the *name* of being worthy. How completely is this reasoning exemplified in the churches of Unitarians. The only possible security against hypocrites, in my view, is to present no motive to hypocrisy. Let a church be made, as it often is, the road to credit, preferment, office, or popularity, and I will insure it to contain hypocrites, however rigid may be its discipline, or narrow its creed. But let nothing be found therein except the sweet communion of souls with one another, and with heaven, and then it will embrace none but real Christians.

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[For the Christian Intelligencer.]

REMARKS ON JOHN V. 24.

TEXT. "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and shall come forth."

On referring to the context it will be seen that a miracle wrought on the Sabbath day upon one who had been afflicted with an infirmity "thirty and eight years," excited the indignation of those friends to *pity* and *good order*, to whom our Lord said, "marvel not at this," &c. In verses 25, 26 and 27, Jesus said, "verily, verily, I say unto you, the hour is coming and no man will be able to stand thereon who has not done good." That none shall be admitted but those that are worthy, it is natural to many to desire to enter; and it becomes an object in his view, that he may enjoy the *name* of being worthy. How completely is this reasoning exemplified in the churches of Unitarians. The only possible security against hypocrites, in my view, is to present no motive to hypocrisy. Let a church be made, as it often is, the road to credit, preferment, office, or popularity, and I will insure it to contain hypocrites, however rigid may be its discipline, or narrow its creed. But let nothing be found therein except the sweet communion of souls with one another, and with heaven, and then it will embrace none but real Christians.

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CHURCHES.

"This do in remembrance of me."

By examining the history of the Apostle's preaching, we perceive that wherever there were believers in Christ, there was a church. The question comes with force, ought it not to be so now? It is true, there were causes which then operated, that had a tendency to prevent people from professing Christianity without believing it; as it was unpopular, and exposed the professor to severe persecution. For these reasons, the church was then less exposed to hypocrisy than it would be now, when almost every person in the country is nominally a Christian, and to be so is considered respectable. But notwithstanding this fact, I am fully convinced that the question should be answered in the affirmative—that there should be a church established in every place where there are several real Christians.

It is inquired what objects are to be obtained by establishing churches? I answer, a closer union between real friends to Christ, a sweet communion and fellowship among brethren, promoted by the memorials of our Saviour's death, an increase of that love in our hearts which induced our Lord to lay down his life for us. I readily admit that any ceremony is of use only so far as it is conducive to our improvement; but am fully persuaded that the ceremony of the Lord's Supper is calculated to benefit us by cherishing the principle of love in our bosoms. This might be shown, as we believe, both from the nature of the observance, and from the fact that it was enjoined by our Lord, whose wisdom will not be doubted by any of his sincere disciples. Could anything be better calculated to awaken in our hearts a lively sense of gratitude to him, who died that we might live, than this simple ceremony, performed in remembrance of him, bringing to our minds the great love of God in giving his only begotten Son—that the world through him might be saved—the reason why we should love him, because he first loved us?

These, however, are not the only advantages which might be realized from the general organization of churches among Universalists. Their moral influence is considerable, even on those who do not join them. This is exemplified where we have formed churches already, by the estimation in which our brethren are there held, and the prosperity of our cause which ensues. By this means too, one of the most effective objections which our opponents have brought against us—"that we do not have churches"—is re-

moved. So successful indeed have the enemies of Universalism been in circulating the idea that we have no churches, that it has been difficult, on some occasions, to remove the impression, and convince the really ignorant that we do have churches where the Lord's Supper is administered.

The influence of churches is also favorable on all who are not fully convinced of the impartial grace of God; and many such there are in every place where the doctrine is preached or prevails—some who see the promises, but suppose the law is against them; others who have discovered the absurdities of other systems, and have not fully examined this; and those, our youth, who have not yet examined any system for themselves, but are in doubt from the multiplicity and diversity of opinions which prevail. On all these a church would have a salutary effect, by presenting something permanent on which the mind can rest, a sort of centre to which they might converge; and which, if faithful in duty, would exhibit a standard proper for them to follow.

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As we have no fear that the *evening* will come forward where there are no objections to the formation of Churches, and as they are not worthy to appear. We have seen the experiment fully tried; and they do not come. The reason why other sects are troubled with bad members, is the very means they take to exclude them. So soon as there is manifested a determination, that none shall be admitted but those that are worthy, it is natural to many to desire to enter; and it becomes an object in his view, that he may enjoy the *name* of being worthy. How completely is this reasoning exemplified in the churches of Unitarians. The only possible security against hypocrites, in my view, is to present no motive to hypocrisy. Let a church be made, as it often is, the road to

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be raised from them? No, this will not, it is believed, be contended for by any one acquainted with the sentiments they then entertained respecting the resurrection of the dead. What propriety, I ask, can gentlemen see in their *supposed* illustration of a *moral* resurrection by the figure of a *literal* one, from the grave? When viewed in connection with the fact, that neither the *illustrator* nor the subjects addressed believed the graves to contain either *souls* or *bodies* that shall be raised.

Upon the hypothesis that our Lord did not declare a doctrinal truth when he said "all that are in the graves shall hear his voice," &c. it would follow from the premises, that he predicated his illustration of a *moral* resurrection neither upon a *fact*, nor upon a *supposed* *fact*. To admit that he did so, is to admit that this part of his discourse was no more calculated to enlighten that generation, than are the declamations of modern pretenders to *supernatural* *inspiration* calculated to enlighten this. Again, if it be true that our Lord illustrated a *moral* resurrection by the figure of a *literal* one from the grave; and also that a *literal* resurrection from the grave, was neither believed by himself nor by those he addressed; the passage now under consideration is an anomaly;—for in no one (this excepted, if it be an exception) of his parables and illustrations, has he clothed his sentiments in language unintelligible to his hearers; that is, he has in no other instance by a figure, neither true in itself or supposed to be true by others. However, if we reject the traditions of uninspired men, believe with prophets who preceded our Lord and understand him, in the passage under consideration to be teaching the same doctrinal truth in relation to the dead, which they have inculcated; the propriety with which a *moral* resurrection might be illustrated by the figure of a *literal* one from the dead is apparent.

FRANKFORT.

(For the Christian Intelligencer.)

LYCEUMS ON ENDLESS MISERY, NO. 2.

BAR DREW.—In my first number I endeavored to show, that the sentiment that part of the offspring of God, will suffer endless misery in a coming world, denies to God the character of a father and a friend, insomuch as love and paternal regard in any being must necessarily influence him to seek the best possible good of all its objects. And as a punishment, which is interminable supercedes the possibility of good results, so it must of course prove that he, who suffers it to be, when he possesses power to prevent it, is destitute of the qualities of love and regard, and being destitute of those, no earthly being nor Jehovah himself, can with propriety be called a father or a friend to mankind or to individuals of mankind.

This single consideration I have supposed to be sufficient to disprove the soul appalling doctrine of ceaseless and unremitted suffering; but however conclusive I may have deemed the argument deducible from this consideration it is a fact that in the minds of many it has no weight at all.

I am unable to conceive how it is possible for reasonable, reflecting minds to avow coming to the conclusion at which I have arrived; for, truly, no earthly parent would subject his children to a punishment which should supercede the possibility of good results—and is man more merciful than God? His desire for the happiness and well being of his few children more ardent than is the desire of God for the happiness of the millions of the world, whom he has made, preserved, and who are entirely dependent on him?

That God does inflict punishments on men—severe and aggravated punishments, is a fact;—a fact however, which does not disprove the idea that he loves them and is a father to them.

If the idea be admitted that punishment shall finally terminate and be no more,—then we may safely conclude that good may be effected.

A parent may chastise his child, and by chastisement demonstrate his affection and regard for him. It is a duty devolving upon a parent to punish his child, when circumstances render it expedient, and while the object is in view be the reformation of the child. While his motives and incentives to action are good (and they cannot be good unless they desire to effect a good object) we are not authorized to conclude that the parent does what disposes his affection and tender regard for his offspring. Upon the same principle—God may inflict punishment upon the children of men, and, how aggravated soever it may be, if he design to effect a good for them, it, in his shape or form, disposes his love for them nor does it deny to him the appellation of Father. I shall adduce a few passages of scripture to prove that God does punish and chastise the children of men, not for the sole purpose of making them wretched, but for the more noble and exalted purpose of effecting a benefit for them; and if we are not able to discover the way in which good shall finally be made to result, yet while we have the word of God on which to predicate our faith—it matters not whether we be able to scan all the works of God. 'If they break my statutes and keep not my commandments, then will I visit their transgressions with the rod and their iniquities with stripes. Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail.' Psalms lxxxix. 31, 32, 33. By the above passage we discover that God does and will inflict punishments, but still He will not suffer his faithfulness to fail. He will effect the object desired, and then chastise no more. 'For the Lord will not cast off forever—But though He cause grief yet will He have compassion according to the multitude of His mercies—for He doth not afflict willingly nor grieve the children of men.' Lam. iii. 31, 32, 33. That God does not punish for the sole purpose is apparent from the passage last cited. He does not punish willingly for the sake of inflicting it—and would not do it, only to benefit the ones receiving it. Though He cause grief—Though He inflict punishments—and aggravated punishments—yet He will have compassion according to the multitude of His mercies.

By the above passages we learn that God punishes for the good of the punished. His punishments are inflicted in mercy; hence they are consistent with the love of God for the children of men and more strongly prove that God does possess for men sentiments of love and paternal regard.

If it be admitted that this is the principle upon which Heaven moves in the infliction of punishment, then on the other hand it must be admitted that the doctrine of endless misery cannot be true.

Some papers devoted to the church and state party, stick up a score of daggers (!) after mentioning the fact that the friends of civil and religious liberty in New York have nominated Hon. Richard M. Johnson as a candidate for the Presidency of the United States. These two gentlemen know, that the gallant soldier who killed Tecumseh, is not to be put down with daggers!

Jesse Stone, Esq. has been appointed Post-master at North Livermore, vice Hon. R. Washburn resigned.

If I have proved the former true—the latter must be false;—in short, if God be a father and a friend to all mankind, the former must be true. God is the Father, and the friend of all mankind, hence the doctrine of ceaseless misery and wretchedness is not true—but false.

God will punish men for sin. He will reward every man according as his work shall be; yet in view of this subject the Psalmist could exclaim.—"Unto the, O Lord, belongeth MERCY, for thou renderest unto every man according to his works." B. B.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 5, 1830.

LYCEUMS.—The first Lyceum, on the modern plan, for popular education, was formed in 1826 in the Southern part of Worcester county, Mass. There are now seventy-seven Lyceums in many different towns in that Commonwealth. County Lyceums have also in some cases, been formed; lately a State Lyceum has been formed in Boston at which Gov. Lincoln presided. We hope these popular institutions may extend into every town in New England. In Maine there are not now, probably, more than twenty; but they are rapidly increasing. They are designed to bring to a common stock the discoveries and improvements of the members, and thus to promote the purposes of practical utility and general education.

Congress.—We can get in the papers but little from Congress but long speeches. These are no doubt highly interesting to those who make them, for whose benefit chiefly they are made and published. So far as business is concerned, we can learn but little in which our readers would be likely to take much interest. The Committee on the Post-office has not yet reported on the subject of Sunday mails; it is said, however, that the Chairman, Col. Johnson, has been instructed to make out a report adverse to the prayer of the over-much righteous petitioners.

LEGISLATURE.—The opinions of the Judges of the Supreme Court in answer to the Questions of the Governor touching the right of Messrs. Appleton, Bodwell, Usher and Hill to seats at the Senate board, were officially announced the latter part of last week. They decide that those gentlemen were not constitutionally elected Senators. Their opinions had not been brought before the Senate at our last advices. They also decide that the President of the Senate while clothed with the power of exercising the office of Governor, which power Mr. Hall had on being elected President, had no right to vote at the board. If so, it would seem that every thing that has been done has been improper and must all be ripped up. No bills have passed to be enacted in the Senate. The bill giving the Methodist School in Readfield two thousand of the people's dollars passed to be engrossed on Monday, none objecting to the donation but the Honorable Mr. Gardner, of Bowdoinham. We regret that "he stood alone," but so did James Madison lately in the Virginia Convention.

Postscript.—A new, and we believe, the *"post-squall"* there has been yet, took place in the Senate on Tuesday. They have come to real *eight-and-eightiers* again. The squall was raised by the Judges' opinions. One party is determined nothing shall be done till a new beginning is made anterior to the election of Governor; and the other that things shall not be ripped up. We are glad to learn that Jack Downing's bear poles have arrived. What if he applies them to the backs of those who need them?

The annual election of Governor, Counsellors, Senators, &c. in New Hampshire takes place on Tuesday next. The contest has been quite as warm and personal as was that which preceded the general election in this State last fall. "Misery loves company," as it is said; and though we can by no means rejoice in such contests, there is a "miserable" satisfaction to be derived in the fact that Maine is not the only State which, pending her elections, forgets what is due to self-respect.

WHAT IS THE CAUSE?—Great irregularity appears to exist in the transmission of the mail beyond Boston and some even this side of that city. At least one half of our exchange papers from that quarter come to hand many days after they are due and a large number never reach us. Mr. Evans, the Representative in Congress for this district is so kind as to send us a Washington paper daily. Half of them never get here at all and those that do, are some of them ten days on the road, while others come in five. For the last week or two, the loss of these papers has been peculiarly vexatious on account of the highly interesting matter contained in them. In all last week, but two only reached us. It is impossible for us under these circumstances to keep any thing like a regular run of the business done by Congress. Among the vexatious loss of papers this side of Boston we notice one last week, that of the Saco Palladium, which contained an account of the great fire in that place. If the Postmaster who arrested its course, has finished reading the paper, we would thank him to lend it to us a little while. The Boston editors we observe, also complain of the loss of their Washington and other southern papers. Cannot they ascertain the cause, and devise some remedy?

The Boston Recorder complains bitterly because the Roman Catholic papers in Baltimore refused to publish, without pay, the prospects of a paper which has lately been established in New York, for the purpose of opposing Roman Catholicism in the United States. They are charged with "not having dared to publish it; this, (says that paper,) is the liberty of the press in America!" Since Mr. Rand is so great a friend to the freedom of the press he has the entire "liberty" to publish the prospects of this paper, if he will do so without exacting a fee—as no doubt he will since he was never known to be inconsistent.

There are in the Maine Legislature 76 Farmers;

41 Merchants and Traders; 17 Lawyers; 12 Preachers;

(all Methodists and Baptists); 10 Physicians;

5 Mechanics; 2 Printers and 2 Innholders; and 4 persons of no particular occupation.

The Southern Indians.—We learn by an official despatch, yesterday received at the Department, that the principal chief of the upper town, arrested the mail stage near Montgomery, in Alabama, that he declared the land was the property of his tribe, and that the stage should not pass over it. He attempted the life of the driver, and also of one of the passengers. It is believed that he acted under the advice of some evil disposed white men. We learn that the civil authority of the State has been called to the aid of the contractor, and that the offender is in all probability, now in custody.

Washington Telegraph.

The vote by which Mr. Williams' nomination as Collector of New Bedford was rejected, has been reconsidered.

VERANUS P. YORK advertises in the Dover Gazette, that he never stole a crown from Solomon Jenness' draw. The story, he alledged, "was made up about me while I was gone to the Quarterly Meeting." He cautions the public to "beware of false brethren."

Measures were taken in Congress on the 22d of February (Washington's birth day) to carry into effect the doings of the Government in the days of the elder Adams' Presidency, relative to the removal of Washington's remains to the Capitol.

FIRE.—The store of Mr. H. A. Norris, in Monmouth, with all its contents, amounting to about 1,200 dollars worth of property, was entirely destroyed by fire on the night of the 25th ult.

TO CORRESPONDENTS.

The objection to the poetic contribution of "R." is that the author has not paid sufficient attention to the *feet*. We are happy to hear from our old friend "Frankfort." We shall be able to commence the correspondence between an Universalist and a Quaker next week. Br. Reese will accept our thanks for his two excellent Sermons. The second will be inserted in our next.

STATE LEGISLATURE.

SATURDAY, Feb. 27.—Petition of Samuel Pierson, and als. of the town of Hollowell, Samuel Hemers, Benjamin Web, and another, Benjamin Ross, and als. Eliphalet Pettigall, Inhabitants of the town of Cutler, Selectmen of Lisbon, and Committee of Bowdoin, read and committed.

Bill respecting salaries of Judges and Register of Probate was indefinitely postponed.

Bill to give George T. Richardson the exclusive right to navigate Androscoggin river with horse boats was read a third time, and ordered to lie on the table till Monday 12 o'clock.

IN SENATE, A Resolve in favor of the Wesleyan Seminary was reported and read once, and Monday at eleven o'clock assigned for second reading.

Resolve providing for the distribution of Greenleaf's Maps and Survey, passed to be engrossed.

MONDAY, March 1.—Petition of E. K. Smart and als. was referred to the next legislature.

HOUSE.—Bills enacted, additional act regulating divorces, in favor of settlers on townships numbered 10 and 11, to change the name of the first Church in Eastport, additional respecting Caution Point Bridge.

Resolves finally passed, directing the Land Agent to inquire and report on the expediency of granting aid for making a road in Penobscot County, in favor of William Pike, and for granting a pension to David Seavy.

Bill to incorporate the Commercial Bank in Bangor was indefinitely postponed.

Paired, not matched!—We don't know what the mischief is getting into the heads of the married folks of this happy land. East, West, North, and South, they are striving to slip the silken noose of matrimony as though it was a knotty hempen cord. The other day we were called on to chronicle the large number of divorce cases pending in Rhode Island.—This we attributed to the failure of the manufacturers. Then came the applications to the Legislature of New Jersey—probably because the cider barrel was M. T.* In Maryland, likewise, applications of the kind have been multitudinous. We are inclined to attribute these to the absences of husbands on the rail road, where we fear they spend their wages, leaving their wives to get along this cold weather as well as they can. In Ohio, likewise, many attempts are making to cut the knot which death alone has the privilege of untying. The reason for this we cannot discern, as victims are plenty and cheap in that region. Cucumbers grow a rod long, and corn so high that climbing ladders are necessary to reach the ears.—But what are we to say of Vermont? The last advices from that quarter inform us that the Supreme Court at its late session in Rutland granted six divorces. At a previous term in Addison county, it granted eight. The united age of one of the divorced couples, was 170 years. This was flat burglary, unless the husband was 130 years old, and the wife fair, fat and *only* forty.

N. Y. Com. Adv.

*It was Dr. Franklin, we believe, who compared New-Jersey to a cider-barrel, tapped at both ends; viz: at New-York and Philadelphia.

REMAINS OF WASHINGTON. In the House of Representatives, at Washington, on Monday last, on motion of Mr. Mitchell, of Maryland, several resolutions and other documents respecting the entombment of the remains of Washington in the Capitol, were referred to a select committee, who were authorized to report by bill or otherwise upon the subject. The resolution being read, Mr. Haynes said that he had ascertained that no objection would be made by the survivors of the family to the removal of the remains of the General to the Capitol. The resolution passed unanimously, and on motion of Mr. Clay, of Alabama, it was ordered that the Committee consist of one member from each State in the Union.—*Best. Gaz.*

MAINE INQUIRER.

The present Lord Mayor of the great metropolis, London, was but a few years ago, a journeyman Printer. In our own country, we have another similar instance: the present Mayor of Washington, was, some years ago, a journeyman Printer.

A GOOD LAW.—The Legislature of New Jersey has passed a law exempting soldiers and officers of the Revolutionary war over seventy years of age from imprisonment for debt.

The Supreme Court commences a session in this town to day; and probably, after opening in the Court House, it will adjourn to the room over the Bank of Portland, in consequence of the Legislature being still in session.—*Portland Courier of March 2.*

A TRAVELLING COW.—It is stated in the New-York papers, that Capt. Crocker, of the Pacific, has crossed the Atlantic Ocean one hundred and fifty two times. Capt. Crocker informed a lady of our acquaintance, a year or two since, that he had a cow on board the Pacific which had crossed the Atlantic with him fifty times.—*Best. Cour.*

A CONSTABLE ROASTED.—A few days ago, a constable who attempted to arrest a black fellow, in the city of New-York, was seized and laid upon a blazing kitchen fire. He however, escaped with only a slight scorching. The fellow was afterwards arrested.

NEW PRESS.—The New-York Courier says a printing press has been invented by Mr. James Booth, of that city, the proper speed of which may be considered 1500 sheets an hour.

A COMMITTEE has been raised in our Legislature, to inquire and report, what public business is necessary to be acted on, and when a *prosecution* may take place.

Washington Telegraph.

The vote by which Mr. Williams' nomination as Collector of New Bedford was rejected, has been reconsidered.

AQUATIC MONSTER. The captain of a steam-boat plying between Havana and Matanzas has forwarded to the Captain General of the former port an account of an aquatic monster, which he recently fell in with on one of his trips. It is thus described:—

BOSTON GUZ.

"It raised itself some sixteen feet above the surface of the water, and we discovered it to be surrounded by an infinite number of others of different sizes, playing about in all directions, occupying a circumference of nearly a mile; in making a nearer approach we saw its mouth open, and at the same time, heard a tremendous noise; on its back was observed a wing of some nine feet in height, of a dark color, and probably about six feet from its mouth. Its full length could not be ascertained in consequence of its tail being under water; at this moment it disappeared.

"About ten minutes after the disappearance of this Leviathan of the deep, we again saw it in the direction of north and in the same position it was first presented to our view.

"The size of the monster was incomparably larger than that of the largest whale, and of a shape so different in appearance from these, induced me to believe that it belonged to an entirely different species."

On Thursday evening last, between sunset and dark, an infant child was found in the central part of the burying ground in this town, under circumstances calculated to excite unpleasant suspicions. The child from appearances would probably weigh four or five lbs. It was wrapped in a burial dress of tolerable decency; a little cotton robe of rather coarse texture gathered round his neck, and a little bordered cap upon its head. It was deposited in a rough board box, which from its clumsy and irregular shape and the feeble manner in which it was put together, was probably the work of a female. The cover of the box was fastened so slightly that the children who first found it, readily removed it by hand.

A jury of inquest was summoned upon it the next morning, whose verdict was, that the child was still born.

A man wearing a cambric cloak, was seen loitering near the burying ground in the afternoon, who inquired of a black man if there was no way to get into the burying ground, except through the entrance from Congress street.—*Portland Cour. of Feb. 27.*

Whoever establishes a journal, on a calculation of having at once a subscription of twelve or fifteen hundred paying subscribers, will find himself egregiously deceived in his expectations. It is an uphill business to establish a newspaper at all; and it is a most successful effort, which by the time it is a twelve month old, yields revenue enough to pay its own expenses. The profits of newspapers have been, we believe, very generally overrated in public opinion, and they are not likely to increase in the present rating times.

National Intelligencer.

The United States Telegraph of the 22d ult, states, that, on the 12th of January, our Minister, Mr. McLane, had a long conference with the Duke of Wellington, at the Treasury; and, in the afternoon of the same day, a cabinet Court was held at the Foreign Office, Downing street, which was attended by the Lord Chancellor, the Duke of Wellington, Earl Rosslyn and Aberdeen, Viscount Melville, Lord Ellenborough, Mr. Secretary Peel, Sir George Murray, the Chancellor of the Exchequer, and Mr. Herries.

Mr

